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THE PSALMS

In the Evangelization and Educational Work of the American Mission in the Land of the Pharoahs.

BY CLARENCE J. WILLIAMSON, Assiout College, Egypt.

THE statement was made in the Ecumenical Missionary Conference in New York City that if the American Mission Training College at Assiout were the only fruit there was to show for all the money contributed for foreign missions that money would have been well spent, and the whole American Mission in Egypt is generally recognized as one of the most successful and best organized of the missions of the world. In more than two hundred towns and villages of that land of the Pharaohs are schools for both boys and girls that are doing a great work in converting men from the religion of the false prophet to the branches of the true Vine, and from the corrupt, half-dead Coptic religion to the religion of Him who is the Way, the Truth, and the Life, and who had been so ignorantly worshipped by them before.

In Cairo meetings have been held for almost two years by a Mohammedan sheikh, converted to Christianity by hearing the Word from the lips of a native pastor. At first his efforts to bring his co-religionists to the truth were made light of by them, but he was even permitted to hold meetings in the buildings of the Azhar, the great Mohammedan university of 12,000 students. When they failed to refute his arguments, and his influence became so great that they were frightened, they refused to allow him again inside the university and prohibited the students from attending his meetings.

A few months ago a prominent Moslem was discussing the workings of the mission with a missionary in Cairo. He made the statement that the influence of the mission was felt and feared by them, and that they realized that if they were to withstand that influence it must be by the same methods used by the mission, and that they were studying them.

These facts show that this mission is eminently successful.

Frequently we hear from persons who do not belong to psalm-singing denominations that no effective missionary work can be carried on with the Psalms. In answering this it is sufficient to say that since the laying of the foundations of the

American mission in Egypt in 1854, by missionaries sent out by the United Presbyterian church, nothing but Psalms have been used in the praise service. Could one of those who hold that hymns are indispensable to successful missionary effort attend just one service of one of the native congregations and hear the heartiness, if not always, the melody with which everyone, old and young, joins in singing the Songs of the Ages he would be constrained to change his views. I call to mind one congregation where the minister has been completely blind for many years, but he stands before his people, announces the Psalms and recites them from memory as easily as one gifted with sight would read them. He has known them all his life. He has been a faithful servant of the Lord in Egypt between thirty and forty years, and has always been perfectly satisfied to praise his God and Saviour by the use of the Psalms of David.

The Egyptian people are naturally fond of music, and if any one of them is blessed with a good voice he sings at every opportunity, but never yet have the members of the Evangelical church there been drawn away from their reverence for the Psalms by the hymn tunes which are perhaps more "catchy" than those to which the stately old Psalms have been set.

I wish to speak more particularly of the work done by the College of Assiout and the use of the Psalms there, as that has been where my interests have centred for the last three years.

There is a yearly attendance of between five and six hundred boys and young men who flock in from towns any place between Alexandria on the north and the confines of the Soudan on the south. From this college go the teachers for the village schools, the evangelists and the native pastors who really direct the religious thought of the Protestant church in Egyyt.

In the morning, as soon as the boys of the different dormitory rooms have dressed and washed, they come together again into their respective rooms where the "heads" of the different rooms read a portion of Scripture and lead in prayer, and all unite in singing a Psalm. At 8:30 o'clock all the 500 assemble in the chapel, and it is really inspiring to hear that collection of the flower of the young men of Egypt, as they pour forth in praises the words that were used in the church of God by His chosen people and that Christ and His disciples sang in the upper room. Travelers who have visited many other mission schools unite in saying they never heard anything like it. John R. Mott, general secretary of the World's Student Christian Federation, and a hymn singer, said the college was a revelation to him. When Ira D. Sankey visited the college a few years ago he sang the famous hymns, "Throw out the Life Line," and "Saved by Grace." The boys were attracted by the tunes and for some time we could hear them singing them almost continually around the buildings, but they very soon tired of them, and in a few weeks as we walked along the roads we could hear groups of boys who had gone off into the fields for a rest singing the familiar old Psalms that they had known from childhood.

In the college, the society which is closely allied with the Y. M. C. A., sends out its members two and two into the villages around Assiout, as Christ sent His disciples, and there they teach and preach and sing the Psalms.

It cannot be contended either that these boys come to the college merely to eat of the loaves and fishes, though many have to be turned away every year for lack of room, for though most of them are very poor every one is required to pay something, and the Sabbath-school collections in a year amount to about $500 or 100 pounds sterling. If anyone were disposed to think it was from some ulterior motive that they came in I would like to have him visit a meeting of the Society for the Advancement of Protestant Christianity in Egypt and hear the young men pledging their lives to the service of their Mas-

ter. I would like to have him hear the experience of some of them, of the hardships they are willing to undergo that they may keep their vows and their faith. Last year one of the graduating class gave up his right to the property of his father and was disinherited by him because he insisted on giving his life to the Lord's service. Afterwards he asked to be sent as a teacher in a school "in the hottest part of Egypt," as he said, that he "might become used to the heat so that he could be sent as an evangelist to the ignorant people of the Soudan."

Any place you go in Egypt you can find young men who have been in attendance at Assiout College, and the fact almost shows in their faces. About 75 per cent. of the employes of the government postal service between Assiout and Wadi Halfa are from American mission schools. When our missionaries went two years ago to prospect in Khartoum and Omdurman great kindness was shown to them by the Muslem chief of police in Khartoum. They were surprised to learn that at one time he had been a student in the college and had a friendly feeling toward anyone in connection with the mission. One of the most radical Muslem journals in Cairo printed an article in the highest praise of the educational work in the college, and urged the Mohammedans to be as diligent in teaching the Koran as the Americans in Assiout were in teaching the Bible and the use of the Scripture Psalms as the subject matter of divine praise. Is this successful missionary work or not?

I have spoken particularly of the work of this school, which is only a small part of even the educational work done by the mission, not to speak of the extensive medical and evangelistic work.

The native church is organized into Synods and Presbyteries, and many of the congregations have built their own houses of worship and are entirely self supporting. There are workers in the Soudan supported by the native church of Egypt, and it seems evident on the face of it that mission work must be called successful among a people who have come to the point of sending out missionaries to other peoples.

Did time permit, I would like to speak of hundreds of instances of self-sacrifice by native Egyptians, and of work done on other lines than educational that go to prove that the work of the American mission has been abundantly blessed of the Lord. This mission alone is a refutation of the charge that no successful mission work can be accomplished with the Psalms of David.—*From The Christian Banner.*

The Utility of the Psalms

In Spreading the Gospel in the Land of the Nile.

By Miss Minnehaha Finney, Mansoura, Egypt.

THERE is a saying, "History repeats itself." Carrying out this idea, we might say that the history of the Christian church of the present day, beginning with the Reformation, and during succeeding centuries branching out through missionary efforts into the whole world, is but a repetition of what was accomplished by the early Christian church started at Antioch, and spreading out into all parts of the then known world by the zealous efforts of devoted missionaries, among whom Paul was the pioneer.

We have no very *definite* record of what was used in the praise service of the early Christian church, but since Christ put His sanction upon the praise service of the temple by singing the Hallel, or the 113 to the 118 Psalms, at the "Last Supper," the first service of the New Dispen-

sation, there is little doubt but that the Jewish praise service of Psalm-singing was used in the early Christian church. So, from the Apostolic age till the present era of renewed and enlarged missionary effort, the Psalms of David have been more or less used as a medium of praise, and fittingly so, as testified to by Athanasius, bishop of Alexandria in the fourth century, who says of them—"They appear to me a mirror of the soul of every one who sings them; they enable him to perceive his own emotions, and to express them in the words of the Psalms. He who hears them read receives them as if they were spoken for *him*. Conscience-struck, he will either humanly repent, or hearing how the trust of believers was rewarded by God, rejoice as if His mercy were promised to *him* in particular, and begin to thank God. Yet in its pages you find portrayed man's whole life, the emotions of the soul and the frames of his mind. We cannot conceive of anything richer than the book of Psalms. If you need penitence, if anguish or temptation have befallen you, if you have escaped persecution and oppression, or are immersed in deep affliction, concerning each and all you may find instruction, and state it to God in the words of the psalter."

This testimony of one who was conspicuous in the early church as author of important treatises on the essential divinity of Christ as the God-man has a peculiar significance to those who have been sent to Egypt as workers in the Master's kingdom among the followers of the false prophet Mohammed, who are believers in God but deny the divinity of Christ.

The American mission in Egypt is conducted by the United Presbyterian church of the United States of America, which is a Psalm-singing body; and those of us whom she has sent there as her missionaries believe it to be no accident that a Psalm-singing church should have been led to direct her missionary efforts to the valley of the Nile, which might be figuratively called the "University of Islam," as Arabia has been called the "Cradle of Islam." In Cairo is situated the great Mohammedan university El-Azhar, to which students come from all over the world, and from which year by year go forth hundreds of Moslem *missionaries* to carry the doctrines of Islam to their native countries.

The Mohammedans love and revere the Psalms. Their Oriental setting appeals to them; the majestic swing of their language thrills them; their characterization of God fills them with awe. The Christian church should thank God that the translation of the Psalms in Arabic is recognized in the Arabic *literary* world as a *gem* of Arabic literature.

A zealous young evangelist in Egypt who was educated in the University of El-Azhar, then afterwards converted to Christianity, and who has been singularly blessed in his efforts to reach his fellow-students, said in conversation: "My one aim in life is to preach Christ and Him crucified to my brethren." He always began with the Psalms, for they are, he said, full of Christ and His character, offices, triumphs; and even the leading particulars of His life are set forth in a way which so peculiarly appeals to the Mohammedan mind that one who studies them thoroughly cannot resist their convincing power.

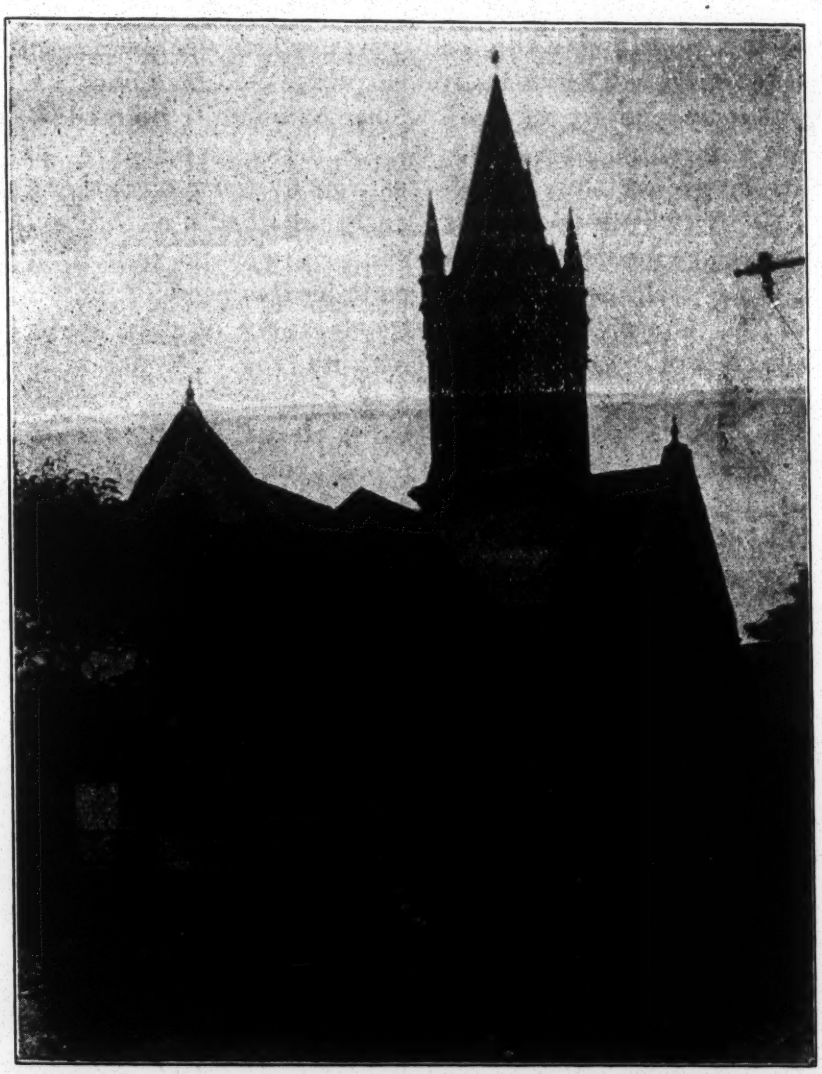
For several years the writer studied the Arabic language with a learned Mohammedan sheikh. Naturally the reading of the Arabic Bible was included in our course of study, and we were led into many arguments on the truths presented. When we came to the Psalms I was much impressed by the way the fanatical old sheikh listened to them, admired them and delved into them. I also committed to memory some of the Psalms in metre, and it was a delight of the old man's heart to drill *me* in the correct rendition of them. One day I said to him: "We sing these Psalms in church." He liked the idea, and came to church to hear them sung.

One day the pastor of the congregation

in Mansoura was sitting by his study window preparing his sermon for the following Sabbath when he heard a song, one of Zion's songs, "The Lord is my Shepherd, I'll not want," being sung by some girlish voices behind a closely-screened harem window across the street. He said, "I was astonished to hear a Psalm sung in a Mohammedan home, then I remembered that those girls were in Miss Finney's school, and had learned God's songs there."—*From The Christian Banner.*

The Robinson Memorial Church.

By Adelle McMillan, Alexandria, Egypt.



WERE God's people in Alexandria to recount his mercies and blessings bestowed upon them the past year, near the head of the list would certainly be mentioned his great goodness to them in providing a place of their own in which they could meet to worship him. For almost thirty years the congregation had worshiped in the Scotch church, and while we appreciated the kindness of the Scotch people in allowing us to use their

place of worship, the need of a church home had long been felt; and I wonder if you can imagine how full our hearts were of joy and gratitude when the news reached us that the good people of the First Church, Allegheny, had decided to provide the means for building a church in Alexandria.

The late Dr. Robinson, who was then their pastor, was very deeply interested in the building, but ere it was completed the Master saw that his work was done and called him to his reward, and because of his great interest in the church it seemed fitting to his congregation and to us that it should be a monument to his prayers and efforts. So it is known as the "Robinson Memorial Church". It was our precious privilege to dedicate this house to God's worship, January 17, 1902, and since that time we have experienced how good a thing it is to have a settled place in which to meet together in His name.

The doors of the church have been open continually. Not only have the Sabbath services and the weekly prayer-meetings found a home, but the pastor has a place centrally located where he can meet inquiries at any time, which is a matter of no small consideration, as the mission-house is in an out of the way part of the city. Then the lecture-room, which has recently been furnished with chairs by the church in Mansfield, Ohio, is used by the young men's society as a reading room, and as many of our young men are away from their homes a suitable place is thus provided in which they can profitably spend their evenings and other leisure hours.

The Woman's Missionary Society also has found a place for its meetings here, and we are now looking forward with a great deal of pleasure to our Presbyterial Woman's Missionary Convention, which is to meet in Alexandria this spring, and as this is the first time we have been privileged to entertain this convention we praise God for giving us so suitable a place in which to hold our meetings.

And now, dear sisters, as you rejoice with us in that our Father has so graciously provided this house for his worship, will you not pray Him that it may be indeed a centre of light in the midst of the darkness of this great wicked city, with its nearly 350,000 inhabitants, very few of whom "know Him whom to know is life eternal" and that as his truth is proclaimed here it may find entrance into many hearts, dispelling the darkness and bringing glory to Him who loved us and gave himself for us?

A Letter From Asyut.

By Rena L. Hogg.

Asyut, Egypt,
Jan., 2d, '03.

DEAR FRIENDS:—It is natural at the close of a year to cast one's glance backwards, and, in Asyut as we do so, we give a large place in our thanksgivings, to the merciful providence that spared our town when the cholera visitation was sweeping over the land. Here it lingered only a few days, bringing the inhabitants to their knees in their terror, but while they fasted and prayed, leaving them and speeding on to other fields. Yet while cholera touched Asyut but lightly, one realizes, as one hears the subject discussed in house after house, that the lightest touch from such a hand is heavy and sore. It was not death the people dreaded. It was the accessories of such a death as that. To have their dear ones torn from them and carried off to a cholera camp, their household goods ruthlessly destroyed, and death, if it came, brought upon them not direct from the hand of God, but as the result of the terror and distress

caused by the invasion of the hated emissaries of the government—this is what cholera meant from the point of view of most of the people of the land.

One woman in whom I have been specially interested lost a son and daughter at that time. I had made her acquaintaince only this spring. A new face at the weekly prayer-meeting attracted my attention, and when she had returned two or three weeks in succession I asked her to show me her house. During that first visit the theme of our conversation was Dr. Henry. It is a favorite theme in many a house in Asyut and I never try to turn the stream of such a talk, for I enjoy listening to every word of the praise they seem to take so much pleasure in pouring forth. The woman's story was this: She had a son, Sanad, a boy of twelve and the apple of her eye. He had a growth of some sort in his neck, and as his delicacy greatly interrupted his school life and being keenly anxious to learn he continually begged his mother to let him go to the hospital to see if anything could be done for him. Sayyida, the mother, held back, dreading an operation, but the boy was all faith and no fear, and his pleadings at last prevailed. She went with him and the first interview with Dr. Henry impressed her in such a way as to lead her to determine that, if the boy recovered, Dr. Henry's church should be her chnrch. And so it came about. An operation was successfully performed and in a few weeks the boy returned home well.

To judge by her way of telling the story, his cure was as wonderful to her as if a miracle had been performed by an angel. She was as sure of Dr. Henry's being a man of God as the blind man was of Jesus. From that time forth she attended both the Sabbath and the Thursday services regularly and before long was received into the membership of the church. Her talk whenever I visited her was of Sanad—his goodness, his cleverness, the wonderful mind that made it possible for him to read any book one might put into his hand, even had he not seen it before! If one never talked with any but "the wise and prudent," one would have no conception of the number of miracles performed around us daily in this wonderful world of God's.

The first day that he was able to return to school she felt herself so marvelously favored in his speedy recovery that she dreaded lest the neighbors seeing it should envy her and their evil eye bring some ill upon the boy. So hiding his books under her shawl, she walked with him to the end of the lane and along the street that they might suppose she was going back with him to the doctor. It was a small primary school the boy attended, but her ambitions for him soared to something higher, which, owing to her poverty, was unattainable. She appealed to the pastor, however, and as he took up the matter her cherished hopes were finally realized and the boy was entered as a pupil in the Weesa school. That very day the blow fell.

The elder sister was the first to be stricken. Sayyida had always had too much to say about her son to have any time left for discoursing on her daughter. Nevertheless the girl was her right hand as well as her constant companion, and the mother was in sore distress. "House" is merely a complimentary term by which to indicate her residence and within its narrow limits there was no possibility of keeping the sick one separate from the rest of the family. The two little ones were therefore left to take their chance, but Sanad was removed as far as circumstances would allow. In spite of this arrangement the little ones escaped while in a few hours the disease appeared in the favorite son.

On the sore experiences that followed there is no need to dwell. In the morning the health-officers came upon the scene and brother and sister were carried off to the cholera camp. The distracted mother refusing to be parted from them was taken also. Before sunset the boy died. After lingering a week his elder

sister followed him, and the mother, thus doubly bereaved, returned to a house the light of which had gone out.

On my first visit after my return from Scotland I found Sayyida seated on the ground, surrounded by a little crowd of mourning friends. They were chanting their wailing songs and weeping together. Such a sight might tempt you to think that religion has made no difference to the stricken ones; that God as a Comforter has not been revealed to them yet. But gradually one learns to look deeper than that and to observe signs of His touch where, to unaccustomed eyes, they are invisible. It is like entering a darkened room. If one waits a little one begins to see.

I think Sayyida has borne her grief as well as we have any right to expect and that she really leans on God in her sorrow. She says if it were not for Him she would go crazy; the emptiness of the house oppresses her so, and she also says that when the women say hard things to her she reminds herself that God understands.

She has often betrayed one feeling with which I find it difficult to sympathize—a disposition to belittle the blessings that are yet hers, as though her heart held no mother love for the two little ones still left in her home. One meets this tendency everywhere and in combating it words seem unavailing. But, on my last visit, I found that God had been teaching the mother Himself and He knows how to touch and move human hearts. The children had been taken ill. Her husband was absent and she had no money to bring a doctor. In that time of despair she discovered that these two remaining ones were also precious gifts. She thought God was going to punish her for her ingratitude by taking all away and leaving the home she had called desolate, desolate indeed. But God in His pity stayed His hand and when the children recovered she found her heart warm towards them again. Her talk was no longer wholly of the past and of those that had gone before; she talked also of the little ones and of what she hoped to do for them when they grew up. This was one step in advance, and a further step she took that day. She gave me her promise that she would begin once more to attend the church services. One learns by many disappointing experiences that it is one thing to win such a promise and quite another matter to secure its fulfilment: yet something gives me a strong confidence that before this reaches you we shall have Sayyida amongst us again; and I think if you were brought into daily encounter with the cruel mourning customs of the East and had watched sadly their benumbing influence on all spiritual life, you would not wonder that so small a thing as this should seem to me worth the telling and would understand with how glad and grateful a heart I shall welcome back this simple woman, with her sweet sad face, to her old place at our weekly prayer-meeting.

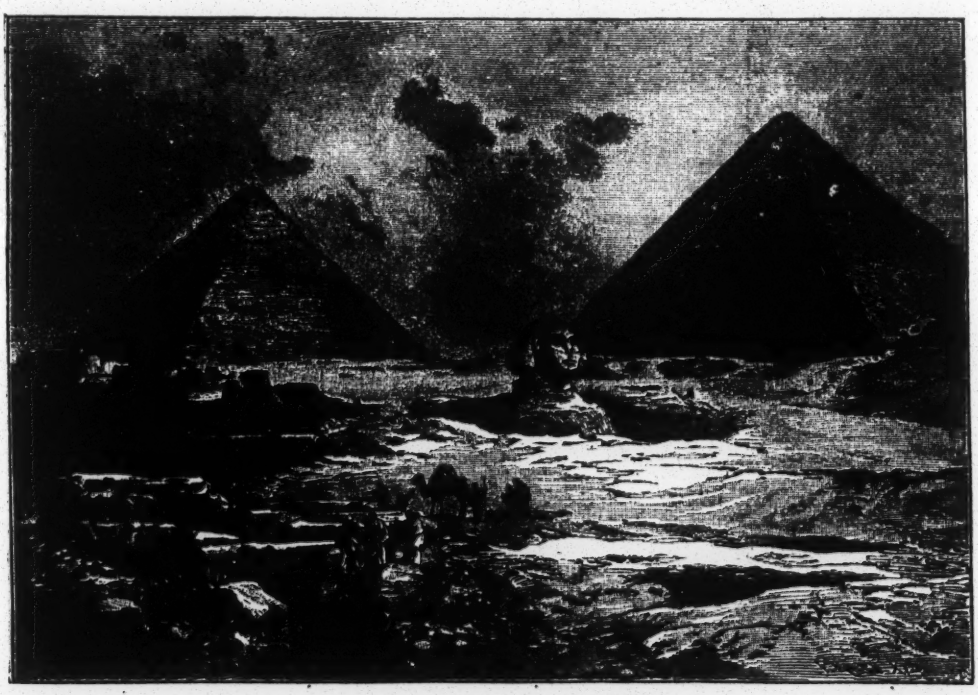
A Secretary's Travels--A Few Days in Egypt.

By William Ingraham Haven.

THE American mission in Egypt is, as Lord Milner has well said, "perhaps the most widely spread and the most beneficent of all the foreign agencies engaged in the diffusion of education on the banks of the Nile." With this mission, which represents the zeal and enthusiasm of the United Presbyterian church in the United States, the American Bible Society has been in most intimate relations for more than twenty years. The mission has employed a system of colportage in the Nile valley, thus

supplementing its educational institutions at Assyut aud Cairo, and its preaching places in the Delta and up the Nile, with a visitation of the people in the villages in these regions by faithful natives selling the Scriptures and other religious literature. The Scriptures that have been thus circulated by the thousand every year are chiefly Arabic Bibles, which are published by the American Bible Society at Beirut, Syria. The Bible Society has liberally supported this work of colportage, though it has not been under its immediate supervision, because of the fact that it was a mixed colportage.

To visit and confer with the authorities of this mission was my errand to this marvelous land. It was a night's run in the Russian steamer from Beirut to Jaffa, and another night's run in a Khedival steamer from Jaffa to Port Said. As the morning dawned, it became evident we were nearing the low-lying shores of Africa The long break-water, that helps to create a harbor for all the ships that enter the Suez canal, was adorned with a striking statue of De Lesseps, the remarkable man who achieved this waterway to the further Orient. This statue and the shipping in the harbor are the notable attractions of Port Said. We leave this port by train and for a half a day, in the heat and dust, skirt the shores of the lake, where here and there are seen strange lateen sails. Now and then we come to a halting place on the canal, where camels innumerable are resting from their journeys. In the late afternoon, after changing cars at Ismalia, we turn westward into the fertile country of the land of Goshen, and our eyes feast themselves on far-reaching fields of cotton and of corn, making one think of our own sunny southland. The imagination is meanwhile busy conjuring up the shepherds who here made their home thousands and thousands of years ago, and out of bitter slavery became a nation.



A VIEW OF THE PYRAMIDS.

By nightfall we have reached the city of the Nile, the city of the Arabian Nights; a city of contrasts—Oriental, and yet European—a rendezvous for all nations; a center of Mohammedan fanaticism; a center of evangelical influence; a city recognizing allegiance to the Sultan: a city dominated by Great Britain—a true metropolis, subject to many masteries.

Its bazaars are full of the fabrics of the East, and are labyrinths of interest where you can spend months. Its mosques,

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with their thousands of students, a living carpet of humanity, making ready for aggressive missionary conquest, are a lesson in enthusiasm. The burial-places of the Caliphs are a dusty commentary on the fate of empires. And then there is a modern city—suggesting a fragment of Paris—and across the Nile, which is now at flood, and over the spreading waters, on the edge of the desert, are the Sphinx and those memorials of a wonderful antiquity, the mighty Pyramids. What city is there like it in all the world?

In the heart of the European city is a splendidly located building, occupied by the schools and homes and chapel and book rooms of the American mission. They have an Arabic service in the large chapel or church on Sabbath mornings, but this was beyond me. I had the pleasure, however, of preaching to an English-speaking, or maybe I should more accurately say, English-hearing, congregation in the same room in the evening. In one of the homes in this building I enjoyed the hospitality of Dr. and Mrs. Watson, who have so long been identified with this mission. And in the home of Mr. Giffen the Book Committee met and arranged plans by which, as now adjusted, the whole colportage work of the mission has become Bible work, and is transferred in part to the British and Foreign Bible Society, and in part to our own society. That which has been committed to us is the work reaching from Cairo up to the Cataracts, while the Delta is largely in the hands of our sister society.

The field is a very fruitful one. Our work is fortunate in having the superintendence of Mr. John Giffen, one of the members of the mission, who, in correspondence with Mr. Bowen, our agent for the Levant, has the care of the Egyptian colportage.

The days hurried by all too swiftly in this land where years seem nothing, for you look upon the forms of princes that ruled almost at the dawn of recorded history, and you see about you the majesty of an empire whose beneficent sway is of the living present.

No one could visit Egypt from Turkey and Syria without being impressed with the blessings of English rule, which has taken a bankrupt land and made it a prosperous, orderly province. From Cairo to Alexandria is but a few hours, and here I visited our depository which is centrally located, and saw the new United Presbyterian church, which is one of the fine buildings of the city.

A day or two of rest by the shores of the great sea and then good-byes were said to the land of the Pharaohs.—*From The Bible Society Record.*

The Hospital at Asyut.

By G. E. Mason.

ONE of the most striking features of Asyut, next to the imposing college, is the new hospital recently erected by the American mission, and consisting of first, second, and third class wards, according to the amount each is able to pay. The attendant doctors are Dr. Henry, now in this country, Dr. Pollock and Dr. Askren, and the resident lady nurses Sister Dorcas, Sister Gershom, and Sister Rosa.

The long, white building has an inviting appearance on the outside, and the brightness, cleanliness and comfort of the interior is a vivid contrast to the dark, dirty and comfortless homes of the dwellers around.

One thanks God for the glorious opportunities medical work such as this affords of meeting the needs of both bodies and souls of these poor Moslems and Copts.

Sister Gershom took me through the wards one afternoon, and I had the pleasure of giving away some dolls which had been specially dressed by three Y. W. C. A. members to take out. The first recip-

ient was a girl about 12, named *Sabea*, whose delight knew no bounds as she saw us approaching, and guessed that the gaily robed little object I was carrying was for her. Before I had time to get a few words translated into Arabic, she had seized the much desired treasure, was kissing my hand in native token of thanks; while in the next bed a married woman, who was equally excited at the sight of the doll, and having pleaded in vain to be given one too, jumped out of her own bed into *Sabea's* (only intended to hold one !) to go shares over hers !

In a neighboring cot lay a poor mite of about five, called *Naama*, suffering from a huge tumor, which is to be removed in a few days, and might probably cost her life. She lay there with her tiny face pinched with pain, and seemed too ill to take any notice, so we placed the dollie on the pillow by her side, and passed on to give the last one to a wee girlie of about three, named *Regima*, whose little head was covered with sores and bandaged all over. She held her new baby in her arms most tenderly, regarding it with motherly pride, but was too shy to look up and say, "Thank you."

On leaving we noticed that the suffering child, *Naama*, had aroused herself, and propped on one hand was gazing at the doll on her pillow with an expression of dumb astonishment and pleasure.

In a private ward a better class woman patient was sitting tailor-wise on her bed, while another, on a little stool by her side, was reading aloud. They both rose and greeted me warmly, which made me long to be able to say more than my *very* limited Arabic made possible.

Front View of the American Mission Hospital.

The welcome one receives everywhere shows how *much* mission work, and medical in particular, has done to break down prejudice, and one was specially struck with the mutual, affectionate understanding that seemed to exist between the patients and their kind nurses and doctors.

A story told us reminded one of a Bible narrative. A girl had somehow dislocat-

ed her jaw, and her friends, alarmed at her appearance, and thinking there was no hope for her but to die, began (as they often do before death has actually taken place) the funeral wail! Suddenly someone thought of the foreign doctor, and hastily fetched him to the spot. There lay the poor girl, surrounded by her loudly lamenting relatives, friends and neighbors—just such a scene as must have met our Lord's gaze as He entered the room of Jairus' daughter. A few touches of the skillful hands set the jaw in its place again, and the astonished onlookers changed their funeral dirge to outbursts of joy such as one hears at Eastern marriage feasts, while the grateful parents fell at the doctor's feet to kiss them!

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Friends interested in this good work at Asyut could help greatly by making some of the articles below named, which are much needed for the increased number of beds and patients in these larger Hospital premises:—

1. Night shirts and night gowns for men and women, of unbleached calico, as plain as possible.
2. Bed jackets, of flannelette.
3. Baby clothes, for ages from six months to two years.
4. Pillow covers and cases, of unbleached muslin, and Oxford shirting, 16 by 24 inches.
5. Sheets and blankets, size 2¾ by 1¾ yards.—*From Blessed Be Egypt.*

Mrs. Brownlee Joins the Missionary Society.

By Ida B. Cole.

"GUESS who's in town," said Hiram Brownlee to his wife on his return from the village; "Cynthia Andrews! She looks most as young as ever, and she's an up-to-date woman. She knows more about what's going on in the world than any man in this town. It's invigorating to meet a woman like her."

Martha Brownlee's face flushed. Years ago she and Cynthia Andrews had been rivals.

"Probably she studied up the cyclopedia before she came," replied Mrs. Brownlee.

"Well, she's the smartest woman I've seen lately. There isn't a thing going on that she don't keep track of."

"She always used to want to know everybody's business," was the curt reply.

"Now, Martha, it isn't that; it's the doings of the world; the kings, the government, the people, the evils and how to right them. She knows heaps about Russia and Turkey, and when it comes to the Philippines, our editor was glad to get pointers from her. What she don't know about missionary doings can be written on a postage stamp, and she talks of Bulgaria and those places as if they weren't more'n twenty miles away. She's coming out tomorrow. I told her you'd be glad to see her. I'll happen round myself. I want to ask her some more about that trouble in the Balkan peninsula."

"I haven't time to waste on the Turks and Philippines; I'm kept busy looking after the house and food and clothes," was the reply; "a woman who tends to her house as she ought to, hasn't time to give pointers to editors and other men."

Hiram laughed good naturedly.

"You may laugh if you want to; I do believe that the woman who slaves for her family till she's worn out isn't appreciated like the woman who can make a show."

"Some women can do both and I guess Cynthia has. Jim hasn't been over-successful, and she must have had a hard row to hoe, but her brains haven't gone to seed," said Mr. Brownlee, buttoning his blue blouse and starting for the barn.

His wife sat down by the window and looked out wearily over the hills. Her cheeks were flushed with anger, and her eyes moist with tears. Her thoughts ran back into the past.

"She can't hold a candle to you, Martha," Hiram had said of Cynthia then, and now he called her "the smartest womad I've seen lately."

There was a pitiful tugging at Martha Brownlee's heart-strings.

The next day brought the visitor, and Mrs. Brownlee was glad that her husband had been called away on business.

As the two women talked of old days, Martha felt the influence of the strong, purposeful nature, and Cynthia's words awakened ambitions and interests long dormant.

"Now, Cynthia," she asked confidentially, "tell me how you keep so cheery and know so much with all your hard work."

"Yes, Martha, I have had hard work, the Lord never forsook us, but I didn't think of praising Him, I just fretted because things didn't go my way; disappointments came and I got bitter and hard in heart; I fretted while Jim and the boys were at work and I fretted when they came home! I felt as if there wasn't a thing to live for; I was just standing on a corner of life all alone, while the processions and music had gone way ahead. I coddled my misery. Don't you know, Martha, that there are lots of women who like to be martyrs; they take solid comfort in letting folks know how wretched they are; they are always twitting their husbands and children about how hard they work and that they aren't appreciated; in the end they aren't, and it's their own fault."

Martha winced at this.

"Well, I went to our minister's wife; I just wanted to tell somebody how miserable I was; it had got to be such an old story to Jim and the boys that they didn't mind it any more. She heard me through and then she said: 'You've got to live your life, Mrs. Andrews; you can't get out of it honorably, and worry never lightens a burden; now why don't you live in the parlor of faith, where there's books and pictures and sunshine, instead of staying down in the cellar of discouragement, where your mind will get moldy and your heart all musty?" 'How can I,' I asked, 'with every day crowded with drudgery that I hate, and worry that is killing me?'

" 'My dear, she said, 'you are at a critical point; you are training your mind to think discontent; stop short; when you're tempted, sing praises. The worry habit has to be treated like the drink habit—take the pledge, trust in God, and let the poison alone; you know worry is soul poison; then you need something better as a substitute for the old habit and the very best thing is the missionary work.' I gave her my name then and there and they set me to work."

"It seems to me," said Mrs. Brownlee, "that that was adding to your burdens."

"Not a bit of it; the time I had spent in worry I devoted to missions, and soon, instead of railing at life I felt that it was grand to live and be in touch with the noble workers in Christ's kingdom, and when I saw the needs of the world my own woes shrank away in my love for others."

"Do you know, Cynthia," said Mrs. Brownlee, in an outburst of confidence, "that I've been pretty near as bad myself. I've worked year in and year out and worried myself and all the family over it; I don't take time to read and I only think of housecleaning, sewing and cooking."

"Martha, a woman has no more business to starve her mind than to starve her body, and there isn't any better mental food than the missionary diet. Do you know, there are lots of women in this country who need the missionary society just as much as the heathen women do? The women to whom life is a pitiful struggle need the missionary hour for rest and companionship, it helps them forget; and the women who are almost mental mummies, they have so few thoughts and they

only talk about their diseases and trials, or their neighbor's trials; if they would only put this wasted energy into purposeful work for Christ, what they could accomplish, not only for Him, but for the richness of their own lives! The missionary work will broaden your vision. It gave to me, a despondent woman, a new hope, a new ambition, a new grasp on life. The reason some faithful healers succeed is because they fill the disheartened invalid with hope and expectancy, and that means new vitality and energy. That's what missions did for me."

After her visitor had departed, Mrs. Brownlee sat quietly thinking over her friend's work.

"Some men do like women who think." she said to herself, "and Hiram is one. I wonder after all if purposes and ideas and a cheery way of looking at things don't count for more with your family than wearing yourself out scrubbing a floor twice when it only needs it once, and then scolding till you're tired for fear somebody will track it all up. Cynthia's got the right of it. If missions will do that for her—well Hiram used to say she couldn't hold a candle to me. Now, we'll see,"

Much to her relief, her husband made no comments, when, a few days later, she asked for the buggy to drive to the missionary meeting. The trips were made regularly, and one day Mr. Brownlee laid some money on the table.

"There, Martha, that's for papers and magazines; do your missionarying in proper shape. I've read those leaflets about women having to raise a calf for missions, or steal away eggs or plant squash vines, but don't you do it. We own the largest, and if I do say it, the best-managed farm in this township; we're both church-members, and I don't want you to give to missions like you was haggling over a bargain counter."

"Hiram, you're the best man in the world," she cried.

From that time there was a closer companionship between them. Many of the long winter evenings were spent in reading together or in earnest conversation. The missionary periodicals were the forerunners of books and pictures which meant much for the intellectual life of that home, and family prayer grew out of this common interest in a great cause. The children talked of the various missionaries as if they were relatives.

"Mother," said Nellie, "our principal complimented me today on my knowledge of current topics. I didn't tell him 'twas part of our diet."

"I'd have told him," spoke up Tom; "I told the boys that my mother knows more than all the teachers in our building, more than anybody else except father. Fred Jones is teasing the life out of his mother to join the missionary. Mrs. Jones is just like mother was before she joined."

"Why, Tom Brownlee, aren't you ashamed?" reproved Nellie.

Tom went over to his mother and put his arm around her neck.

"It's true, it is," he persisted; "mother used to complain all the time about how big the farm was and how awful she had to work; it always made me feel as if I was in the way. Of course mother was always the best in the world, but there's a lot of difference now, isn't there, Mothery?"

She drew his head down upon her shoulder and pressed her cheek against his.

"Now your mother thinks the whole world isn't too big for her to work in," added Mr. Brownlee, with a smile.

When the annual missionary meeting was held Mrs. Brownlee read a paper on "What Missions can do for our own Home."

An unusual hush settled over the audience as the sweet voice, with now and then a note of pathos in it, plead for a unity of Christian purpose and prayer in the home life, and told how no other topic was comprehensive enough to so deeply interest both the old and young; that it could gratify every taste, for it meant history, literature, art, current topics and

best of all, the culture of the gospel; she told how it changed selfishness to selflessness and gave the ideal family life—all members working together for that larger family, the world, whose Father is God. *The Advance.*

The Soudan.

By H. Grattan Guinness, D. D. (Selected from "The Regions Beyond.")

WHERE is it? What is it? Who thinks or cares about it? Yet its people number fifty to eighty millions; more people than in all the United States, and in all North America; more people than in England and the German Empire.

Everybody knows about the Congo. Stanley has made it famous. To most, the Congo is "the New World of Central Africa." Yet the Soudan is greater than the Congo region, in extent and population. It is a newer world in Central Africa, and an older, It is less known, less explored than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship in their way the one living God; they are monotheists, Mohammedans; the other half, the lower, subject, conquered half, are heathen. Arab monotheism and negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The name Soudan is a witness to this mixture. It is an Arabic name, and means "Land of the Blacks." It witnesses that the land of the negro has become Arab. The Semite and the Hamite dwell together in its sunny plains.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian Ocean, and on the west by Abyssinia. America is 3,000 miles broad, from New York to San Francisco; the Soudan is 500 miles broader—3,500 miles. It is as large as Europe, minus Russia.

The Soudan consists of three regions: a western, an eastern and central. The Western Soudan is the region of the lordly Niger; the Eastern Soudan is the region of the Upper Nile; the Central Soudan is the region round Lake Tchad. The Soudan is the true home of the negro. In North Africa, north of the Sahara. the people are Berbers, Moors, Arabs. In South Africa, including the Congo, the people are Bantus. In the Soudan the natives are negroes. The Arabs are innovators. They have come in and conquered, but are not natives of the soil. They have acclimatized, and are at home among the sons of Ham; they proudly rule them, they semi-civilize them, they hold them in slavery, but they do not lift them up to God.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist. Their tongues are a Babel—a confusion of sounds, uttering no reasonableness and rightness of true religion; no gladness and gratefulness of holy praise.

The western rampart bounding the Soudan, running parallel with the Atlantic coast-line, is the water-shed between the Senegal and Niger rivers. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong Mountains, New York would be in Abyssinia. In all this Central Soudan there are only found today, witnessing for Jesus Christ, seven missionary workers—men and women.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them, like Mungo Park, have died in exploring it. They have left their tracks and traces all

over it; but the missionary of the cross has never entered most of its kingdoms. The Arab has gone there. He has conquered and killed, and boasted of Allah and Mohammed, and multiplied houses, and wives, and slaves; but the messengers of the cross have shunned the region. Only a handful have dared to enter it. Merchants have gone there; gold-seekers have gone; hundreds of each are gathering the riches of the land. There are scores of steamers on the Niger. The Royal Niger Company alone made two hundred treaties with the Niger chiefs and potentates, and ruled with chartered rights and governmental powers; but the missionary of a Higher Power and a nobler enterprise has not yet won the Niger lands for Jesus Christ. There are missions on the lower Niger, in the delta region, but in the Central Soudan, along the 1,700 miles of the Kworra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of Lake Tchad, in the mountains of Adamawa, in the plains of Wadai, in the rugged ranges of Darfur, in the deserts of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found, no gospel is proclaimed, no Bibles are scattered, no voice is lifted to cry, "Behold the Lamb of God who taketh away the sins of the world."

The men of the world are the heroes of the Soudan. Travelers have been heroic. Distance has been no bar to them. Neither love of friends nor fear of foes have been able to dissuade them from their fixed resolve to open it to the knowledge of the world, and bring its people into contact with the civilization of surrounding lands. But the heralds of salvation have almost wholly forgotten this mighty heritage of a host of heathen nations. They have left them all these ages to the reign of unmixed darkness and unmitigated depravity.

Editorial.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord.

And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors and He shall send them a saviour, and a great one, and he shall deliver them.

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be intreated of them, and shall heal them."

The name of Mrs. Samuel Collins has been familiar to our ears for many a year, and now that she has gone to her long rest, her memory shall still be fragrant. Hanover, Indiana, was her birth-place, but for a long period her home had been in Allegheny, where she had been prominent in many good works. More than fifty years ago, she was united in wedlock with Rev. Samuel Collins, D. D., a union which was blessed with congeniality and happiness. But to the longest earthly association, death brings a termination. After a period of decline, the end came to this godly woman on Jan. 22, 1903. Funeral services were held in Allegheny, and the remains were brought to Xenia, O., for interment. Here also, in the 2nd Church, there was a brief service in her memory.

Mrs. H. C. Campbell and Mrs. Price representing the United Presbyterian Women's Association, were in attendance at this service in Xenia, and the former, by request, spoke somewhat of Mrs. Collins' relation with that Association, of which she was the earliest president. Addresses were also made by Doctors Carson, Kyle and Hutchison. Much sympathy was felt and expressed for Dr. Collins, left lonely after so many years of close and sympathetic companionship. The Magazine also wishes to voice its sorrow for him in this deep trial, and for the other friends who are bereft.

The time for special Thank-offering services has come again. The Secretary of that department, Mrs. Mary Clokey Porter, has faithfully kept before us the general subject duriug all the months, and if we have read her earnest words, we can scarcely fail to be informed with regard to it. Any who desire to know the history of the Thank-offering movement in our own church can obtain the desired intelligence from a leaflet published by the Women's Board. This may be obtained by application to Miss Caughey, the general literature secretary, or to the Presbyterial Literature secretaries. Mrs. Porter, also, we believe, stands ready to furnish the various Thank-offering supplies.

It seems as if it should scarcely be necessary to urge upon people the duty of thankfulness and thanksgiving. Yet it is a fact that reiteration is required in stimulating even so-called Christians to these forms of good work. It is true that we should always be imbued with the spirit of gratitude. But this need not interfere with our giving special expression to this sentiment on particular occasions. "Pray with out ceasing" is a Divine mandate, but this does not preclude our voicing petitions at definite times. So let us at congregational Thank-offering gatherings, come prepared to present some liberal token of our appreciation of God's benefits —even though these may have assumed a disciplinary form,—and then we shall know the blessedness of working together with Him for the help of others.

It was a profitable pleasure for the Magazine Committe some weeks ago to meet Rev. C. R. Watson, who was visiting Xenia in the interest of the Foreign Board, The "new secretary" scarcely seems "new" in one way, so thoroughly has he familiarized himself with the work which is now absorbing his time and strength. The Magazine hopes that he may be enabled to accomplish much for the cause of God in our mission fields of India, Egypt and the Soudan. Prayer should be fervently offered that our Foreign Board may be directed into paths of wisdom, as it attends to its important affairs. We hope that the Magazine may have frequent letters from Mr. Watson.

Some inquiries still come to us as to the way of securing Lux Christi with the accompanying pictures, map and program-leaflets. We have more than once stated in our columns that all these helps, *except the map*, may be obtained from Miss Elizabeth Caughey, Otto, Pennsylvania, whose *money-order* address is McKeesport, Pennsylvania. Lux Christi costs fifty cents in cloth; thirty cents in paper binding. The pictures are twenty cents per set, while the price of the program leaflets is two cents each; ten cents per dozen. *A change has been made with regard to obtaining the map of India.* For it, send twenty-five cents to the maker, Mr. S. E. Mann, Methuen, Massachusetts. It may be that the Presbyterial Literature secretaries keep these supplies in stock. We shall be glad if this prove to be the fact. But in case they are not prepared to furnish the desired aids, we feel sure that orders can be filled at the addresses given.

The card given below has been issued by the Foreign Board for distribution throughout the church. In its terseness,

it presents in small compass matter for much serious reflection.

God's Challenge to Our Church.

A THREEFOLD COMMAND.	PRAY YE therefore the Lord of the Harvest. GO YE therefore into all the world and preach the Gospel. BRING YE all the tithes into the storehouse.
A THREEFOLD FIELD.	IN EGYPT: Ten Million Souls. IN INDIA: Five Million Souls. IN THE SOUDAN: Uncounted Millions.
A YEAR OF GRACE.	EGYPT: 450 accessions; remarkable interest among Mohammedans. INDIA: 1035 accessions; Pentecostal blessings.
CABLEGRAMS RECEIVED.	EGYPT: "Remember the land that sheltered the babe of Bethelehem." INDIA: "Dawn Breaking: India Expectant: Jesus says Forward."
AN ADVANCE MOVEMENT	The Church has authorized an expenditure of $193,995.36 for the current year. This is an advance of 27 per cent. or $45,783.00 on the entire tire receipts of 1901-'02. $113,164 is the proportion due December 1, 1902. $87,628 is the amount received December 1, 1902.

WHAT WILL YOU DO TO HELP ANSWER GOD'S CHALLENGE?

Mr. J. Campbell White, lately engaged in Young Men's Christian Association work in Calcutta, but now employed as the financial secretary of the Ways and Means Committee of our church, has issued an open letter, from which we here make some selections:

"Manifestly the first duty of every Christian is to be a spiritual help to those nearest him. And every congregation should be a powerful force for righteousness in its community. In the neglected districts of our native land, also, we are bound to do our part to extend the sway of Christ over the lives of men. These duties are so apparent that it seems almost unnecessary to mention them. And only as we discharge these obligations fully can we hope to have God's approval and blessing upon other work entrusted to us.

"But probably the duty easiest to neglect is our duty to peoples we have never seen. This would seem evident from the fact that so many of our church members have practically no sense of missionary responsibility. They live exactly as if Christ had never told them to make Him known to all men. Even without such a clear command, it would be very hard to understand how one who values Christ as his own Saviour could be indifferent to the needs of those who will only receive the knowledge of Christ as we carry it to them. There are 100 people in our own exclusive fields in Egypt and India to every member of the church at home. If each member of the church would earnestly strive to make possible the reaching for Christ of the 100 people in these fields who constitute his average, the work would be done before the eyes of most of us now living. All it needs is a serious, prayerful effort."

Probably all our readers take one or more of our denominational weeklies. In that case they will have seen the call for observing January thirty-first as a day of united prayer for Egypt. As the MAGAZINE appears but once a month, the news we publish must often of necessity seem anything but fresh. But though this day of special prayer was past before we were able to notify our readers, we may mention that a prayer cycle for Egypt has been arranged which includes in its scope all the evangelical missions in that land. Friends in this country may obtain copies of the program of this cycle by sending ten cents to Miss Newby, 14 Oak street, Chattanooga, Tennessee. She will also take subscriptions for "Blessed be Egypt," a periodical which gives informa-

tion about all organized Protestant work in that land. Price fifty cents annually.

The accompanying paragraph is from the Converted Catholic, a useful magazine issued by Rev. J. A. O'Connor. This fervent missionary, himself a convert from Rome, has been God's instrument in leading a number, many of whom were priests, from the error of Popery to the truth of Christ. His monthly messenger costs but a dollar a year. We believe that its circulation will do great good both among Romanists and Protestants.

"Since the cry 'Los von Rom' was uttered in Austria, the Gospel has gained 18,082 confessors, 15,587 of them from the Roman Catholic church. The importance of these figures will be more fully understood when we consider that in that country by law no one can change his birth religion before the age of fourteen,"

We have often read of Ramabai and her mission-school and home at Mukti, in which all students of India must feel an interest. A communicatfon received from her makes a touching appeal for prayer on the part of God's people. We quote :

"The Mukti mission is a purely undenominational evangelical Christian mission designed to reach and help high caste Hindu widows, deserted wives and orphans from all parts of India. It aims at training the young women and girls sheltered in Mukti Home, mentally, morally and spiritually. Everything is done to enlighten the women and girls who come to this home. After receiving a thorough training for some years, they go out as teachers or Bible women to work in different missions and many of them get married and settle happily in their own homes.

Friends desiring to help in this work of God are asked to interest as many of their friends in this mission as they can, to pray regularly for it. The Mukti mission depends wholly upon God. Friends are therefore urged to pray earnestly for it, that the Lord may make all grace abound toward it, that it having all sufficiency in all things may abound to every good work.

God's children who desire to pray for it need not consider themselves under any obligation to pay money toward its support. The founder of this mission knows and has proved that, God answers prayers. The prayers of God's people are more precious than silver and gold. The friends who are unable to give anything toward the support of this mission may be sure that God will answer their prayers and provide everything necessary for the work.

Any Christian desiring to help this mission is requested to pray daily for the workers and the founder that they may live and work in this mission always doing the good will of God, "giving no offence in anything, that the ministry be not blamed: but in all things approving" themselves "as the ministers of God."

Friends are requested also to unite with the members of the Mukti church, on the first Tuesday of every month, in special prayer :—

1. That all orphans, homeless women, widows and girls in India may be rescued and placed under the wise management of godly Christian people.
2. That all of them may be converted and saved to the uttermost, and not one of them go astray.
3. That those who become their foster parents may realize their responsibility and faithfully discharge their duty according to God's commandment.
4. That all Indian Christians may be truly converted and turn to God, and walk in the footsteps of our Saviour.
5. That they may be filled with the Holy Spirit and that the Lord of the harvest may send forth many of them as labourers into His harvest. Matt, ix 38.
6. That the whole Indian church may become a great evangelizing agency so that the Gospel may be given to every man, woman and child in India by the Christians as freely as they have received it."

A list of girls' names is furnished and those who will are requested to select some one from that schedule for whom individual prayer shall be made.

The Twenty-fourth Annual Report of the United Presbyterian Women's Association, giving a statement of the undertakings and accomplishments of that organization in 1902, lies before us. This is the body which has immediate oversight of our Orphans' Home, Memorial

Hospital, and Home for Aged People. We wish that all of our subscribers and readers might visit these benevolent institutions, and in that way see for themselves both the necessity and the usefulness of such places. But as this is a wish impossible, or at least improbable of fulfilment, will you not send for one of these reports, and try from its pages to get some ideas of the benefits being wrought by this noble association of United Presbyterian women?

Some time ago, an article appeared in our columns from Mrs. J. Boggs Dodds, a missionary of the Reformed Presbyterian church in Syria. We are sorry to learn that on account of her breaking health and the physical condition of her son, Torrence, she and her husband are obliged to return to this country, though in one aspect their advent home will be matter of contentment to their friends. In a letter written to "Olive Trees" from Suadia, Mr. Dodds says: "Yours of Nov. 17 is at hand. It is full of kind encouragement, but really I feel so full of regret and sorrow that I cannot appreciate it at its full worth. Had you been here last Sabbath to see the crowded house and to see their most excellent behavior, had you seen how all leaned forward to give attention, had you noticed the four or five faces upon which the tears were dropping, you would have felt just as we did. 'How strange that we cannot continue in this work!' as Mrs. Dodds said."

NOTICE.

Will all delegates to the General Missionary Convention of 1903 please send their names immediately to Miss Eliza McHendry, 7 Dawson Ave., Bellevue, Pa. The local committee will provide entertainment for visitors at reasonable rates, if requested to do so.

Mr. J. A. Gruddle, of Topeka, Kansas, who just before his death last December gave $5000 to establish a school at Zagazig, Egypt, did not wait until the close of life to be liberal, but for years he had given freely to the cause of missions. These benefactions, in which his wife united, will no doubt be carrying on their hallowed work long after the present generation shall have fallen asleep.

With true regret we learn that on account of temporarily impaired health, it has been necessary for Professor R. J. Love and his wife to seek a leave of absence from the work at Knoxville College. Our MAGAZINE has been much indebted to Mrs. Love for help rendered in making our Freedmen's annual number interesting. We hope that vigor may be swiftly restored, so that these friends may again engage in their loved labor.

Mrs. M. J. Hill, the newly appointed secretary of Freedmen's work, and Mrs. H. C. Campbell made, early in the year, a visit to our Southern missions, or at least to some of them. When listening to an account of their experiences, we were forced to the belief that nothing but a sense of duty could induce any woman to make such a trip. But then as we heard of the appreciative welcome accorded them and of their delight in seeing the noble, self-denying work done by our missionaries and their flocks, we realized that there were compensations for all the difficulties or inconveniences of the journey.

Miss Ella Montgomery, our Church's field matron at the Warm Springs Indian agency, Oregon, has been pressed into the employment of the Government as teacher in the Government boarding school there. So Rev. W. W. Gordon, our missionary in charge, does not have her assistance this season, and has been crowded with the work. This is not due to Miss Montgomery's desire, but because the Indian department failed to send a teacher. Yet she is able to exert a needed Christian influence in the school—*The Midland.*

The loved and valued President of our

Women's Board, Mrs. Anna R. Herron, who recently lost a sister by death, has been again bidden to pass through the waters of affliction in the death of her son. He had seemed almost recovered from an attack of typhoid fever; but a relapse came, and soon all was over. Human words and even deeds are helpless to comfort at such a time; but prayer can be made to Him whose aid is all availing. We commend this bereaved friend to the consolations of God.

We regret the necessity of leaving out this month the usual Foreign News Budget and other interesting matter, which will appear, however, in our next issue.

On February 1st, at an advanced age, Rev. Matthew Clarke died in Chicago. This venerable man was connected with the earliest history of our Freedmen's mission in Chase City and in Norfolk, Va., being an antagonist of slaveholding in days when to take such a stand betokened some resolution of character. We trust that he has now passed to a world of true emancipation, where every inhabitant is freed from the dominion of guilt and taint of sin.

It gratifies the Magazine editors very much to receive personal letters from our missionaries. One such arrived on February 16th from Mrs. Harvey, who wrote from Cairo on January 30th. As the communication is not of a private nature, we venture to give our readers some extracts. We are all glad to learn of the safe and comfortable journey.

"It is with heartfelt gratitude to our God that I write you of our arrival at our own home on last Monday, the 26th. Though we did not doubt the propriety of our coming, I must confess that we did it with much more or less fear and trembling. The physicians in Detroit said it was the thing to do and those in Chicago said nothing against it. But one whom we consulted in Allegheny, one week before sailing, thought we should not come for at least two months.

"I dreaded the sea voyage, as my husband had always been sea-sick. But this time he remained in his berth for two days and was not sick for an hour during the sixteen days on sea.

"We have received a warm welcome from missionaries and native friends, many of whom tell us that they prayed earnestly for us, and believe that their prayers have been answered by our return.

"We miss some familiar faces. At least 3 of our Cairo congregation have passed away. But few of our people died of cholera, which was so prevalent during the summer. There are still a few isolated cases here and there."

Blanks for the annual reports have been sent out to the Presbyterial Junior secretaries, or where there is no Junior secretary to the Recording secretary. These should soon be in the hands of the superintendents. Any superintendent not receiving a blank by March 15th, should notify me at once. Let us have a full report for the 20th anniversary of the W. G. M. S.

MRS. N. WYLIE STEVENSON,
Junior Secretary.

Twentieth Annual Convention.

The Twentieth Annual Convention of the Women's General Missionary Society of our church will be held in Allegheny, May 12-15.

This notable occasion should have the interests and prayers of the whole church for its deliberations and reports. To this end it is desired that pastors from their pulpits remember this meeting in their prayers; that all the missionary societies, at their regular meetings in April, occupy the time of their devotions in prayer for the welfare of the work of the convention, and for guidance and wisdom for those upon whom responsible duties have been placed. And then for those representing the missionary societies of our presbyterials, a suggestion may be timely. *Let them go rested physically* that they may be prepared to enjoy the mental as well as the spiritual provision of such a feast. The faithful housewife too often impairs the means of

receiving good on these occasions by over-taxing her strength in the home cares that are especially pressing during the annual period of house cleaning, which, it so happens, most conveniently precedes the annual meeting.

We do injustice to the cause we represent when we do not make physical, as well as spiritual, preparation to receive the utmost that these meetings have for us. We should come prepared to discharge our duties to the full extent of our ability, and thereby contribute our full portion to the great work of which these meetings are the exponent and expression.

MRS. GEORGE MOORE.

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

APRIL—THE EGYPTIAN MISSION.

1. The Reasonableness of Christian Missions.
2. Which Departments of the Work in Egypt are under the control of the W. G. M. S?
3. Brief Biographical Sketches of Four of Our Own Missionaries.
4. Why Should Hospitals be Established ?
5. The Missionary Press.
6. The Providence of God as Manifested in the United Presbyterian Mission in Egypt.
7. Financial Conditions.
8. Widening Prospects.

MAY—THE OFT-CONQUERED PEOPLE.

1. India's Great Famines and Plagues ; their Causes and Preventive Measures.
2. Comparison between the Pearl Mosque at Agra (Mohammedan), the Shwe Dagon at Rangoon (Buddhist), and the Great Pagoda of Tanjore (Hindu), and their Respective Worships.
3. Hindu Characteristics ; Physical, Mental and Moral.
4. Famous Festivals and Pilgrimages.
5. Benares the Holy City and "Mother Gunga."
6. Animal and Plant Worship.
7. Every day life of English Residents.
8. Hindu and Mohammedan Social Customs : Marriage and Funeral Rites, etc.
9. Life Behind the Purdah or in the Zenana.
10. Village Life.
11. Indian Arts and Crafts.
12. The Attitude of the Indian Peoples toward their British Conquerors.

JUNE—NORTH AMERICAN INDIANS.

1. The Crying Need.
2. The Missionaries Themselves : How Can we Help Them ?
3. The Effect of the Gospel upon the Indian.
4. In what ways is the Life of a Missionary to the Indians more Difficult than that of One to a Foreign Land? In what Ways is it less Severe?
5. Efforts being made by our Church Among the Sac and the Fox Indians.
6. The Best Methods of Encouraging the Spread of the Gospel among the Red Men.
7. How Best to send Missionary Boxes, and what should they contain for these Stations?
8. Peculiar Difficulties of the Indian Work and Plans for Combating Them.

JULY—THE INVASION OF LOVE.

1. Christian Martyrs of India.
2. Schwartz, the Christian
3. The Serampore Triad.
4. William Wilberforce, Statesman and Philanthropist.
5. The decade 1810—1820 in the History of Indian Missions. Great Men at Work. Great Organizations Formed.
6. Alexander Duff, the Founder of English Educatiom in India.
7. What Did the Mutiny mean to the Missionary Enterprise?
8. England and the Opium Traffic and Excise Laws.
9 Notable Native Christians (Men).
10. The Haystack Missionary Meeting and its Latest Outgrowth, the Student Volunteer Movement, both in England and America.
11. To what Extent is Denominational Cooperation practicable in Indian Missions?
12. Mass Movements in the Evangelization of India. (Karens, Kols, Telugus, Garos, South Indians)

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The Need and Duty of Familiarizing Ourselves with our own Missions.
2. Enumeration of the Departments of Work for which the W. G M. S. is Responsible.
3. The mutual Duties of the W. G. M. S. and the Auxiliaries.
4. History of the Thank-offering.
5. Systematic Giving.
6. A Series of Comparisions, (contrasting last year's Reports with those preceding.)
7. The Value of Missionary Literature.
8. Our New Responsibilities.

SEPTEMBER—A CENTURY OF WORK FOR WOMEN.

1. Ann H. Judson, Burma's Saint.
2. Early Heroines of Indian Missions.
3. Women of Note in Indian Missions during the Last Quarter Century.
4. Infanticide and Suttee: Purposes and History of Abolition.
5. Comparative Study in Social, Personal, and Mental Characteristics of the Native Women, Hindu, Mohammedan, Eurasian and Parsi.
6. Native Medical, Sanitary and Hygienic Practices.
7. "Clinical Christianity."
8. The story of Mary Reed.
9. Notable Native Christians (Women.)
10. Poona; its Christian Schools and India's Child Widows.
11. The Countess of Dufferin Association.
12. Native College Women in India and what they are Doing.

OCTOBER—MISSIONS AMONG THE FREEDMEN.

1. The Best Methods by which to Become Familiar

with Work among the Freedmen.
2. The Influence of Proper Education upon the Negro.
3. The United Presbyterian Opportunity.
4. Enumeration of our Missionaries and Stations among the Freedmen.
5. The Importance of Training the Youth among the Colored People.
6. Do our Missions Succeed in Teaching the Negro Proper Self-Dependence?
7. Perils of the Freedmen.
8. The Christianization of the Negro.

NOVEMBER—FORCES OF DARKNESS AND FORCES OF LIGHT.

1. India as a Point of Vantage in winning the Eastern World to Christ.
2. Missions to India as Social Settlements.
3. Material, Intellectual and Political Improvement in India under British Rule.
4. Dangers of Civilization without Christianity.
5. Question for Debate: Should the British Viceroy urge the Hindus to keep their Temples in Repair?
6. What should be the Attitude of Christian Women toward Theosophy and Kindred Cults?
7. Native Hindu Reformers.
8. Where does the Responsibility for the Enlightenment of India's Millions Rest?
9. Contrast between the Timidity of many Indian Politicians and the Courage of Indian Missionaries.
10. What may be involved to a High-caste Hindu in making a Public Christian Confession?
11. The Missionary Enterprise and the Kingdom of God.
12. The Religion of Christ the Supreme Revelation.

DECEMBER—OUR INDIA MISSION.

1. The Reactionary Effect of Foreign Missions on the Home Church.
2. The Necessity of a Carefully Prepared Missionary Staff. Importance of Suitable Training-schools.
3. Work among the Children in India.
4. The Waning of Heathenism: The Waxing of Infidelity.
5. Village Missions.
6. Christian Work done by Natives.
7. Vernacular Literature.
8. The Work of a Woman Missionary in India.
9. Hopeful Indications.
10. The Marked Efficiency of United Presbyterian Missions to India Exemplified. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.
FEBRUARY. Home Missions; Ministerial Relief; Church Extension; Parsonage Work.
MARCH. India's Invaders.
APRIL. The Egyptian Mission.
MAY. The Oft-Conquered People.
JUNE. North American Indians.
JULY. The Invasion of Love.
AUGUST. Review of the Year's Work.
SEPTEMBER. A Century of Work for Women.
OCTOBER. Missions Among the Freedmen.
NOVEMBER. Forces of Darkness and Forces of Light.
DECEMBER. Our India Mission.

Thank-offering.

Preparation for Ingathering Day.

TRUTHS TO BE REMEMBERED.

God requires Thank-offerings at the hands of His people:—*Come near and bring Thank-offerings into the house of the Lord.* 2 Chron. 29:31.

He wants every one to give:—*None shall appear before the Lord empty.*—Ex. 23:15.

He requires liberal gifts:—*Everyone shall give according to the blessing of the Lord thy God which he hath given thee.* Deut. 16:17. *Freely ye have received, freely give.* Matt. 10:8.

He desires a free will offering:—*When ye offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.* Lev. 22:-20.

He expects the best:—*Honor the Lord with thy substance and with the first fruits of thine increase.* Prov. 3:9.

Important individual question:—*What shall I render unto the Lord for all His benefits toward me?* Psalm 116:12. Let

God by His Holy Spirit direct the answer.

Truths for Ingathering Day.

Thank-offering Day is a testing time for the giver.

The Master sits over against each individual treasury.

He searches the heart, to know the spirit of the giver.

He looks back of the gift and judges the giver according to the amount kept for self.

He knows the needs of liberal gifts and His demands are according to them.

He blesses as we give. If we give, the promise is: Thy barns shall be filled with plenty. Prov.3:10, If we with-hold: It tendeth to poverty. Prov. 11:24

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again. Luke 6: 38.

May God help each one to endure the test, and to test His promises to the full!

A Thank offering Message to the Women of the Church.

"Uncle Sam" had nearly one thousand letters entrusted to his care the past week —one addressed to the president of every Women's Missionary Society in our United Presbyterian church. *Why were they sent out?*

1. That the Women's Board might come into touch with the workers in societies and tell them the needs of the hour in the Master's cause.

2. Societies expect them and call loudly for them weeks before the date of their annual visits.

3. The work of missions and the societies need whatever of inspiration they may give toward an increase in membership, contributions and Thank-offerings.

In these letters figures are held up to view, showing the marked contrast there is between the membership of a congregation as given in the 1902 Minutes of the General Assembly and the membership of its Women's Missionary Society of the same date.

It is estimated that there are 75,000 names of women upon our church rolls. How many are upon the rolls of societies? *Less than 20,000.* Is it not time to hold up figures where they will be seen and felt and show to the few active workers for missions the crying need of bringing more helpers into the front ranks of our societies? Contributions and Thank-offerings greatly need to be enlarged and as members of societies increase, the gifts will increase.

Stop and think of what the contributions would be at even the low average of 25c per month for each member if the entire 75000 women would but give at this rate into the treasury of the Women's General Missionary Society. How would it count up makes the heart bound with joy. The sum would be $225,000. Oh, for our 75,000 women to give but on an average of $3 a piece per year to send the message of salvation to the women who have it not! May God hasten this glad and happy day and move upon the hearts of the present workers and givers to do their full part in bringing it to pass!

And what would our beautiful Thank-offering be each year if our entire women membership would but give, on an average per day, *one penny*, the least valuable coin that comes from the United States mint? Figures do not deceive, and tney speak volumes for "women's work" when they answer, $273,000. What a mighty power would $225,000 in contributions, plus $273,000 in Thank-offerings, be sent forth with the heart prayers of 75,000 consecrated women, in the hand of the Almighty who wants all men of all nations to be saved for Himself!

This is a height not impossible to reach

in the future years if every one will do her whole duty to her God, to herself and to her needy sisters.

With the "Annual Letters" were sent out "Lists of Thank-offering Supplies" and "Instructions to Societies" in reference to this department of work. It was expected when the letter was written to have sample copies of the new leaflet, "Women's General Society: What It Is! What It Does! What It Needs!" and also the new Scripture Responsive Service, "Songs of Thanksgiving," ready to enclose in letters, but because these were not off the press in time most of the letters had to be mailed without them.

The new Responsive Service (with Psalms in full) are 15c per dozen; 75c per hundred.

The new leaflet will be sent free with senior boxes. Postage per dozen, 7c; or with senior envelopes, postage per dozen 5c. Postage of this leaflet without boxes or envelopes, two cents per dozen. It is desired in all cases that the money accompany the orders.

The title of the new leaflet, "Women's General Missionary Society: What It Is! What It Does! What It Needs!" shows it to be a companion leaflet to "A Prosperous Work," issued some months ago. Forty thousand copies have been printed at considerable expense and it is expected that large orders will come in for it from all the congregations over the church. That this effort to present the work of the Women's General Missionary Society to the church by the Women's Board may be richly blessed by Him "whose we are and whom we serve," I am

Sincerely yours,

MRS. MARY CLOKEY PORTER.

Echoes.

Echoes are already coming in from the "annual message" sent out one week ago to societies. We heartily welcome them all. One object in giving the president of each Women's and Young Ladies' Society the membership of her congregation, her own society and its contributions and Thank-offerings (as reported in the July Magazine) was to prompt her to search out society reports, to see if our figures were correct and to note the wide field there is for enlargement of work in her own congregation especially in the membership. Judging from the "echoes" this object has already been accomplished, and has even at this early date incited some to plan for better work in every line in the future than has been done in the past.

While "anything to get societies stirred up to do better work" is by no means our motto, we are rather thankful for a slight typographical error in the "message," which gave societies (plural) instead of society (singular) in connection with statstical report. God must have permitted this mistake to awaken societies up to study their own published reports, thus already over-ruling it for good.

When "vigorous efforts produce good circulation in the human body" why not adopt them in our spiritual life? May God richly bless all our good "faithful few" and lead them to bring many to the front ranks of active workers for Christ.

Sincerely Yours,

Thank Offering Secretary.

Feb. 6. 1903.

Young People's Department.

EXCHANGE.

Shadyside Church.

That two of the little band of missionaries which lately set sail for foreign shores were sent by the Shadyside church is proof that a missionary spirit has taken

hold of that congregation. It is worthy of note that the money for the salaries of both missionaries, pledged in each case for seven years, seemed to come in without effort on the part of any one to secure contributions.

Just before J. Campbell White of Calcutta sailed for India after his furlough in this country, he gave a stirring address in Shadyside church on the needs of India.

A few of the young women deeply moved by his description of the fields, white to the harvest, and the lack of laborers, waited to speak to him at the end of the service.

Their desire was to send a messenger of their own to the women of India, and after finding how much money would be required for this purpose, they called a special meeting of the Young Women's Society, at which they talked the matter over.

It was thought wiser to ask the older women to join in the effort, and so a committee was appointed to bring the matter before the Women's Missionary Society. Very soon a committee from each society was quietly going around with a little book in which any woman in the church might register her subscription to the salary of the missionary we hoped to send. So eager were all to help that in very many cases it was the would-be subscriber who sought out one of the committee asking to be allowed to put down her name in the little book.

And so, in a wonderfully short time, it was announced that more than enough had been pledged, and all that remained was to find some one willing to go for us. We hoped that one of our own girls would be found ready to go, but as no one volunteered at once, we were glad to secure Miss Lillian McConnell, feeling assured that so soon as one of our own is ready, the money will be forthcoming to send her too.

While Mr. White's appeal seemed to be the spark that lit this missionary zeal in our midst, the chief credit, humanly speaking, of our missionary quickening is undoubtedly due to the faithful teaching and preaching of our pastor, Dr. McClurkin.

When the large mortgage on our church building was cleared, he told us we need not think we had come now to a resting-place; that, on the contrary, we were just ready to begin work. From that time on we have never been allowed to forget the needs of our mission fields. In season and out of season he pleads for those who sit in darkness beyond the seas, and thus his people are fast becoming a missionary people.

HELEN A. WILSON.

Corrections and Additions.

Some mistakes and omissions crept into the List of Missionary Books in the Exchange list month. Persons preserving the list for reference would make it more convenient by correcting the mistakes and writing the books omitted on the margin, or on a separate paper and attaching a narrow strip of the top to the top of the page, or, if preferred, clip these corrections and attach in the same way on the Exchange page of February magazine.

It is evident that the first books are for quite young Juniors. The price of "A Missionary Penny, etc.," is 35c. "Boys and Boys" and "Girls and Girls" are each one shilling and a six pence, published by Church Missionary Society, London. "Child Life in China" two shillings and a six pence: published by Religious Tract Society, London. "Children in India" is out of print. "My Dogs in the Northland" is the more descriptive title of E. R. Young's book instead of My Days in the Northland. Beside "The Bishop's Conversion" write India, as this is a story of missionary life in India. The price of "With South Sea Folks" is $1, and of "Honda", $1.50; that of "Oowikapun," by E. R. Young, $1. A tale of Christian work among the Indians should be included among books for Young Ladies missionary societies.

Place with Carpenter's "Geographical

Reader of Asia" two books published by Cassell & Co., in The World in Picture Series, "The Land of Temples" (India), and "The Land of Pyramids" (Egypt), 75c each.

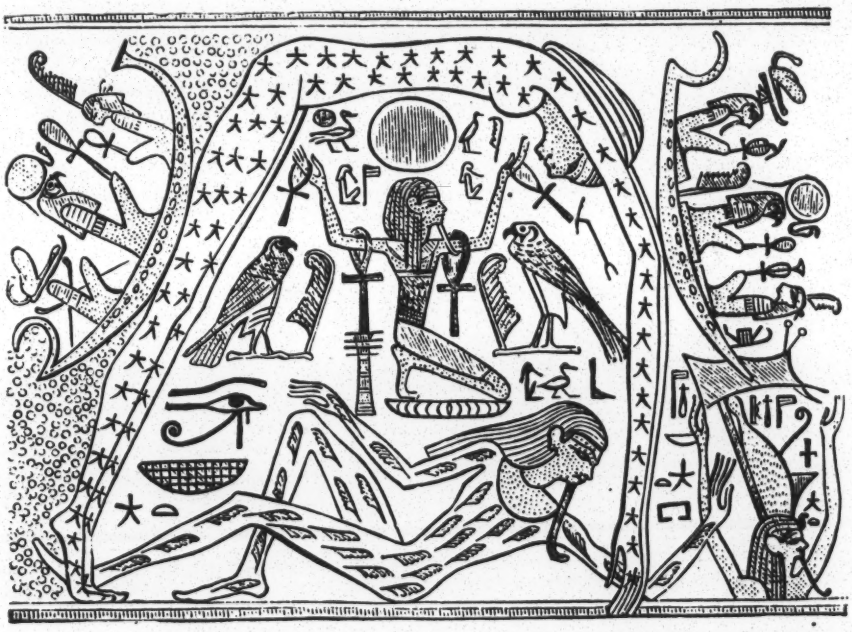
Hieroglyphics.

In 1799, during the French occupation of Egypt, M. Boussard, a French officer of engineers, who was superintending excavations at Fort St. Julean, near Rosetta, came upon a fragment of stone, now in the British Museum, which has since become very famous under the name of 'the Rosetta stone. This stone is covered with an inscription in three kinds of writing, one of which was immediately seen to be Greek, another hieroglyphics, and a third proved to be that which is called enchorial, a kind of running hand introduced into Egypt about 600 B. C., which continued in use until the early Christians brought in the Greek alphabet.

By a comparison of these three versions of the same inscription, Dr. Young managed to spell out bit by bit and with great labor the meaning of five hieroglyphics, but went no farther. The French author, Champollion, however, having heard of Young's discovery, investigated the matter more deeply, and found out a great deal more. Other learned men following in his track, carried on this interesting study, until at length they arrived at such perfection as to be able to read hieroglyphic inscriptions nearly as well as we read print.

These writings are of two kinds, hieroglyphics that represent objects and ideas, and hieroglyphics that represent sounds, and compose, so to speak, an alphabet.

For instance, some of the signs stand for whole words; a bee represents Egypt, and a leek the king; a circle stands for Ra, the sun, and a beetle for Kheper, the Creator. Some signs also mean epithets,

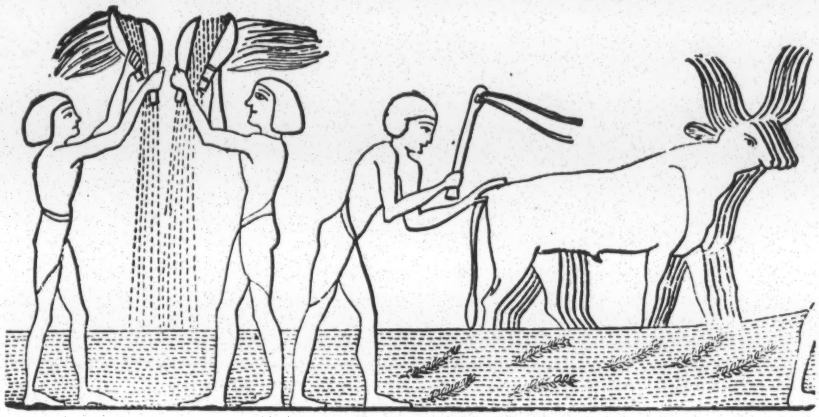


Hieroglyphics Representing Heaven and Earth.

and others numbers.

To give an example, a dog may be put for the thing meant, that is a dog, or it may stand, not for its own name, but for some attribute it possesses, say fidelity. Or a jackal may indicate cunning, a woman beating a tambourine joy and so on; but a great number of hieroglyphics are simply the letters of an alphabet.

In the picture of hieroglyphics, representing heaven and earth, the earth is represented by a figure lying down, while the heaven, in the shape of a woman with very long legs and arms, forms an arch above it. Ra, the sun-god, is in the centre



Winnowing and Plowing

bearing the symbol of eternity, and on either side is a boat carrying a dead man, the god of shades—the Egyptian Charon—to the lower world.

Pictures of this kind are often found on tombs, and also such as the one where men are winnowing and ploughing, showing the former occupation of the deceased.

Africa in the Early Christian Era.

From the beginning of the Christian era, Africa has been a battle-ground where, in some respects, Christianity has had its hardest fights. In the early days, Christianity spread with great rapidity along the northern coast. Ten days after the ascension of Christ, "dwellers in Egypt" who had been in Jerusalem heard Peter's remarkable sermon of Pentecost, and doubtless many of them were among the three thousand who that day were added to the church. It is not known who first carried the message to Africa, but in common with the converts "from every nation under heaven," the Egyptians must have gone back to their homes to tell the wonderful story. (Acts ii. 5-47.)

Certain it is that the Christian church was quickly planted in Africa, and that, before the middle of the second century, well organized churches were to be found in every important city and town. In A. D. 202, Tertullian, one of the great leaders of the African church, said that the number of Christians in the cities was about equal to the number of pagan. Some idea of the rapid spread of the gospel may be obtained from the fact that, in A. D. 235, a great council was held in Africa which was attended by thirty-five bishops.

So rapid was the spread of Christianity that the Roman authorities became alarmed. The Christians had gone to the most distant colonies; they were to be found in the army and in important civil offices, and already this new and strange doctrine rivaled the old faith of the empire, even in the capital city itself. It was soon determined to stamp out Christianity by violent measures. In Africa, in particular, the propagation of the gospel was in spite of extreme violence and persecution.

In the year A. D. 202, an edict, issued by Septimus Severus, forbade conversions to Christianity, and a storm of persecution swept down over Egypt and other parts of North Africa. As a result of this edict, Leonidas, the father of Origen, was beheaded in Alexandria. Potamiaena, a female slave noted for her beauty and her moral purity, in defending her honor was accused by her master of being a Christian, and she and her mother were slowly dipped in burning pitch. The soldier, Basilides, who was ordered to execute the sentence, himself embraced Christianity and was beheaded.

In Carthage, Perpetua, a young mother of high birth, twenty-two years of age, was accused of being a Christian. In spite of imprisonment and torture, the pleading of her father, and the love of the infant in her arms, she was true to her faith, and was thrown into the arena

to be torn by the horns of a wild cow, only to be released from her anguish by the dagger of a gladiator. The slave girl, Felicitas, in the same prison, preferred to be torn by wild beasts rather than to deny her Lord. These few examples of the bitterness of early persecutions have come down through the centuries. It is certain that the persons whose names have been preserved are but a few of the vast number who were martyred in Africa. The early persecutions are significant as showing the sterling character of the early Christians in Africa, and they are also instructive in that they bear testimony to the rapid increase of the number of Christians in the early church.

In addition to its numerical strength, the early church in Africa occupied an enviable place in intellectual leadership. "Of twenty greatest names in the history of Christianity, in the first four centuries after the apostles, more than one-half belong to Africa." (Two Thousand Years of Missions Before Carey. Page 186.) Origen, one of the greatest scholars and one of the most brilliant intellects of the world; Clement, the missionary, and head of the school of Alexandria; Tertullian, "the first great mind in the western Church;" Augustine, Cyprian, and others, were among the foremost leaders of Latin Christianity for two hundred and fifty years. There were many who believed that the time was now ripe for the speedy evangelization of Africa; that the self-sacrifice of the early church, the brilliancy of the intellectual leadership, the manifest power of the Holy Spirit—these influences combined—might have spread down over the continent; and so far as human judgment can determine, Africa, in the first centuries of the Christian era, might have been redeemed.

Africa, favored as the training ground of the Jewish people before they were permitted to enter the land of Canaan; Africa, chosen by God as an asylum for His own Son; Africa, permitted through Simon, the Cyrenean, to share with Christ the burden of the cross; home of the intellectual leaders among the giants of intellect in the early church; Africa, bathed in the blood of the early martyrs,—surely this Africa stretches out her hands unto God. "In the height of Christianity's glory in Northern Africa, there were 900 churches of Christ in that region. O, that they had understood their calling! If, instead of spending their chief strength in the theological and ecclesiastical arena, they had turned their magnificent powers to the evangelization of all Africa, instead of being still 'the dark continent' it might have become the most luminous portion of the whole planet a thousand years ago." (Two Thousand Years of Missions Before Carey. Page 203.) But the church gave herself over to theological disputations and forgot her message, and the fires in North Africa burned low. Islam, armed with the sword, carried the crescent across North Africa, down through the Soudan, and is still spreading along the east coast. Notwithstanding her spiritual decline, the church in North Africa had taken such a firm root during the first two centuries that it took Islam more than 800 years completely to depose her, but having once accomplished the task, the church has never been able to recover the lost ground.

. . . . . .

The time to have saved Africa was when the light shone brightly, and when Christianity was clothed in her youthful might. The army of martyrs who have gone to the throne of God by way of Darkest Africa have been paying the price of the indifference and negligence of the early church. The longer the church delays, the greater the price that must be paid.

"The forces of evil are not delaying their work." The Mohammedans, cramped in India and China, are making Egypt the vantage ground for an active propaganda of their faith. The dealers in arms and spirituous liquors, having counted the cost, are ready to place in the hands of the black man the forces of his own destruction.

This extract is from the opening chapter of the "Price of Africa," a book prepared by S. Earl Taylor and Amos R. Wells, for the Mission Study Classes of the Epworth League and Christian Endeavor. It is the first of a series of twenty, or more, textbooks, which will cover the world field. Any wishing the book can order from United Society of Christian Endeavor, Tremont Temple, Boston. Price 50 cents.

FROM Month To Month.

Board of Directors.

ADJOURNED MEETING.

Adjourned meeting of the Board was held Jan. 20th. The president presided and conducted the usual devotional exercises.

The treasurer reported receipts and balances in the different departments for the month of December. Total receipts, $4.185.03; disbursements, $6.320.95. Letter from Olathe, Kan., enclosing money for the support of a pupil in one of the Freedmen's schools.

Business Manager of Juniors' Magazine presented report, Jan. 02– Jan.03. Number of subscribers 5475; balance in treasury, $132.92.

Secretary of Home for missionaries children reported a quarter's rent due. Treasurer instructed to pay for a range.

Railroad secretary reported plans on foot for transportation of delegates to the May Convention.

Literature secretary reported amount of sales for Dec., $73,06; expenses, $2.52; balance, $38.64..

Finance committee reported communicating with the Treasurer of Barber Co. Kan. in regard to land in that county, donated to the Women's General Missionary Society.

Freedmen's secretary reported a number of letters in regard to the work; also a donation of $5.00 from Cambridge, O., to be sent to the most needy Freedmen's station. Same was sent to Prairie to buy shoes.

The Parsonage secretary was instructed to send the balance of the loan to Kent, Ore. Progress was reported in the work of the committee to prepare leaflet and new blank to suit changes in Parsonage work.

REGULAR MEETING.

The regular monthly meeting of the the Board was held Feb. 3rd, 1st Vice Pres. Miss E. D. Brown presiding and conducting devotional exercises. Prayer by Mrs. Yourd. All the members of the Board were present except the president, who was detained at home on account of sickness in her family.

The treasurer reported a letter from Rock Island presbytery in regard to the support of a little girl in Egypt.

Letter from Indianola, Iowa, in regard to money on hand for work among the Sac and Fox Indians.

A letter was received from Chartiers presbyterial enclosing money to complete the endowment of hospital bed and furnish a plate with name, the balance to be divided as the Board should decide. Half the balance was given to the Parsonage department and half to the Luxor school.

Literature secretary reported large orders from other denominations for some of our leaflets. Permission was given to reprint and enlarge leaflet, "Thank-offering Recitations for Juniors."

Freedmen's secretary gave reports for January from Athens, Riceville, Cleveland, Farm at Prairie, Miller's Ferry, Camden, Knoxville, Norfolk, Canton Bend, Bristol and Prairie. Bible reader at Knoxville had made 97 visits and attended 9 meetings of societies during the month. A letter received enclosing $33 for Freedmen's work.

Foreign secretary reported a number of letters, one from Dr. Martin enclosing estimates for medical work in India, $3,090; for Girls Boarding School, Sialkot, $2,966. These estimates were approved.

The Parsonage secretary has several applications pending.

Business manager of Juniors' Magazine received in January 1279 subscriptions; bill for printing, $56.53.

New societies oranized: Clearfield, Goes, O., Arkansas City and Xenia Young Ladies.

CANNIE W. YOURD.

Important Notice.

Instead of ordering Thank-offering supplies from the literature secretary send all orders directly to Mrs. Mary Clokey Porter, care of J. J. Porter & Co., 920 10th Ave., Pittsburg, Pa.

Foreign Missions—Monthly Message.

The Minutes of the last Annual Meeting of our India Mission have been received since our last Message, and they give a clear account of the memorable ten days meeting of our missionaries at

Sialkot. Devotional conferences moved forward with cumulative power. Among the leaders of these most helpful conferences were Rev. Robt. Stewart, D. D., who gave a series of lectures on "Primitive and India Mission Work Compared," and which was ordered printed; J. Campbell White, the new financial secretary of our church, who dwelt chiefly on the personal spiritual life; Rev. F. S. Hatch, C. E. secretary for India, Burma and Ceylon; Rev. Osborne Crowe, who gave a series of Bible studies on the book of Acts.

A MEETING OF GREAT POWER.

That which especially characterized this Annual Meeting was its spiritual power and large faith. The Appeal for missionaries and funds *commensurate wtth the need of our India field* has already reached the church. We wish to call attention here to the fact, that this Appeal follows immediately upon a year which, for missionary success, must be counted as a year of special grace (we refer to the year with which our last reports deal,) a year in which One Thousand and Thirty-six were added by profession to our Church in India—a larger increase than ever known in any year during the entire history of our India mission.

What is the significance of all this? Is it not that God is challenging our missionary forces to a Forward Movement, and our missionaries, willing to spend and be spent, have passed on to the Church at home the definite challenge to go forward? We ask for the serious and prayerful consideration of this Appeal by the ministry and laity of our Church.

Another feature of the Annual Meeting was its discussion of the educational problem. Again and again the question of the curriculum of our mission schools was taken up for consideration. It would be a great satisfaction to those who are apprehensive about the propriety of educational work, to note with what care the evangelistic character of the schools was safe-guarded in arranging the curriculum. A glance at the amount of Biblical instruction given in our Mission Schools justifies the remark made by a returning missionary not long ago, "Our schools are really Sabbath-schools."

In the case of higher education the problem becomes more difficult, for competition with government schools and the pressure of government requirements tend to limit the effective use of the college for evangelistic purposes. Even here, however, our workers are loyal and steadfast to the evangelistic misson upon which they have been sent. They dare not give up higher education. To do that would be to forfeit the intellectual birthright of Christianity in India. It would be to neglect the higher classes of India, who can be reached in no other way. It would be to rob the future church of India of capable native laborers. Experience shows that a decade or more must pass before the results of an educational policy can be seen. Meanwhile, we must walk by faith and labor in patience.

Our missionaries therefore ask for a re-enforcement of the teaching force of Gordon Mission College, so that the institution may hold its own in competition with other schools without sacrificing its evangelistic character.

SELF-SUPPORT.

An extremely interesting portion of the Minutes of the Annual Meeting pertains to the action taken, urging self-support upon the native Church. If it is the aim of our mission to establish in India through education a *self-directing* Church, it is our aim, as shown by this action, to establish a *self-supporting* Church also. We cannot give the details of the Action of the Annual Meeting. Not only is the duty of self-support enunciated and emphasized, but provision is also made for a systematic effort to bring the native Church up to this ideal.

Such are some of the out-standing features of the Annual Meeting of our missionaries in India. The Egyptian Missionary Association is doubtless now in session. Mr. J. Campbell White was expecting to be present at that meeting also. Let the whole Church unite in earnest intercession, that God's Spirit may be poured out on that meeting as was the case in India.

OUR FINANCIAL STANDING.

The Treasurer's Report, which is given below, closes the account for the third quarter of the financial year. Thus far $114,984.57 have been received as against $145,496.52, which is the proportionate amount due for nine months, in accordance with the appropriations of the General Assembly. Remember, that for the individual church the year closes March 31st. It will take the strongest rally upon the part of all to bring the contributions up to the mark of authorized expenditures. Sober judgment says, *It can be done.* The providences and commands of God say, *It must be done.* Our faith confidently prophesies, *It will be done.*

To vin dicate the forward movement of

the past year, and to prepare the way for a still greater advance in the coming year we appeal to every Church and individual to bring in offerings sufficient to meet the authorized expenditures of our foreign missionary work.

The Treasurer, Mr. Robert L. Latimer, makes the following report: Presbyteries $6791.84; Sabbath Schools, $738.51; Individuals, Specials, etc., $1044.75; Bequests, $3465.03; Women's Board, $2475.00; Women's Missionary Society, $5.00; Interest, $355.00; Helen Love, Mackinnen Fund, $48.60; Cummins Memorial Fund, $18.90; Property $13.76; Gibson Trust Fund, $222.48; Total, $15178.87. Specials: Asyut, Egypt, Hospital, $105.00; India Famine Orphans $30; India Theological Seminary, $10. C. R. WATSON,

921 Witherspoon Bld'g, Phila, Pa.

Miss Pearl Crawford.

On January 15, 1903, Miss Pearl Crawford, daughter of Mr. and Mrs. Harper Crawford, of Xenia, Ohio, entered into rest.

Miss Crawford was a member of the Second United Presbyterian church, Xenia, Ohio; and as long as her health permitted she showed herself faithful in active service for God. So uncomplaining was her disposition that few were aware of the serious nature of her ailment until after every effort for her recovery had proved unavailing. Through her trying illness, her patience was exemplary, while her serene trust in the presence of death was fitted to encourage Christians, and to incite unbelievers to seek for the attainment of like precious faith. "The work of righteousness shall be peace."

Mrs. Harriet Smith.

The circle of our society at Mt. Perry has again been broken by death, and God has claimed from our number, on November 13, 1902, Mrs. Harriet Smith.

We miss her presence and her help in the advancement of the Master's work in our Society. We miss her also from public worship. But we would not recall her, believing that *now* she worships free from pain "in the house not made with hands eternal in the heavens." To her friends we extend our sympathy.

May we all be of those who love the appearing of the Saviour for whom there are laid up the crowns of righteousness. COM.

Mrs. Harriet McQuown Hopkins.

The W. M. S. of Loveland, Colo., wish to bear testimony in the death of Mrs. Hopkins, who was a charter member of this society, that one of unusual worth and merit has been called away.

To her associates in the church, in the society, and in the community she has ever been a strength in weakness, a comfort in sorrow, and a sharer in their joys.

Her individual life was one eminent in Bible study and prayer. Full of the Holy Ghost and of faith, Mrs. Hopkins' devotion to duty will always be an incentive to us, when we remember her courage, when left a widow among strangers with four little girls to care for, three of whom have passed on before her. With a firm trust in the promises of the Father she reared her family in the fear of the Lord.

Our love and sympathy go out to her daughter, Miss Josephine, and to her grand-son, Lester Osborn, who are left lonely in the home, but are sustained by His Grace.

MRS. A. W. JAMESON,
MRS. GEO. C. BELL, } COM.

Mrs. Sarah Anderson.

It is our sad duty at this time to announce the death in October last, of Mrs. Sarah Anderson, mother of our pastor and one of the oldest and most esteemed members of our Women's Missionary Society.

When her son, Rev. Thomas W. Anderson, D. D., was called to the pastorate of the Charles St. United Presbyterian congregation she accompanied him hither and at once identified herself with the Women's Missionary Society of that congregation. On the union of the 25th U. P. congregation with part of the Charles St. congregation, of which Dr. Anderson was chosen pastor, the society was re-organized as the Women's Missionary Society of the First United Presbyterian congregation, N. Y., of which Mrs. Anderson remained a member till her death. Of her it may truly be said that her latter end was peace.

She passed away at the ripe age of 83, and although of late debarred by physical infirmities and advancing age from attending the meetings of our society, she retained till the last her interest in it and its work.

We, as a society, desire at this time to extend to her son, Rev. Dr. Anderson, and the other members of her family in our midst, our sincere sympathy with them in their great bereavment. We also desire that the death of Mrs. Sarah Anderson, one of our oldest and most honored members, be recorded on our minutes, and that her name be given a prominent place on the Honor Roll of our society.

A mother in Israel gone to her rest,
Long was her day ere it sank in the West.
Fair was the sunset, peaceful and calm;
Trusting in Jesus, safe in His arm.
God grant to us all, my sisters dear,
Her faith and her hope and her vision clear.

MRS. THOS. SIMPSON,
MRS. JAS. THOMPSON, Pres. } COM.
MRS. THOS. PARR,

Mrs. Jane Thornburg.

God in his allwise providence has for the first time since our organization six years ago visited our number and removed from our ranks the oldest member of our society. We the members of the W. M. S. of New Bethlehem pay this tribute of respect to her memory.

Mrs. Jane Thornburg was called home Nov. 9, 1902. Although her health prevented her from often attending our meetings, yet she was ready to give of her means for the Master's cause.

In her removal we desire to acknowledge the hand of a loving Father who doeth all things well and enabled her to say, "Thy will be done."

To the bereaved we extend our heart felt sympathies reminding them that she is separated from them only by the thin veil of a "little while," and while we cherish her memory may we all strive to be ready at the Master's call.

MRS. A. M. MCCARTNEY,
MRS. S. C. AGNEW,
MRS. A. C. MCCRAY, } COM.

ITINERATING WORK AND CAMP LIFE IN INDIA.

The largest tent is the mission tent, used as a residence while out itinerating in the district by Rev. D. S. Lytle and family. At the right of the tent, Mr. L. is sitting on a charpie, (low native bedstead,) preaching to the natives. Sitting beside him is Gracie, about three years old. On the opposite side of the tent is "Auntie Gordon" (Miss Elizabeth Gordon) and Mary Ann, the faithful Bible woman, teaching the women. In the background is Miss McCahon and Mrs. L. in an ekka, (a native buggy.) At the right is Miss Gordon's one-horse waggonette. The ladies' tent does not appear in this picture; neither do the camels which carry the tents, tent furniture, etc.